



THE

JEWISH CHRONICLE.

VOL. IX.]

NEW-YORK, APRIL, 1853.

No. X.

FIGURATIVE LANGUAGE OF THE SCRIPTURES.

JEHOVAH IN THE WHIRLWIND.—JOB XXXVIII.—XLI.

2. "Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man."

Counsel is regarded as a beautiful light. As a light is darkened by mist and smoke, so counsel had been perverted by the empty words of Job's friends.

4. "Where wast thou when I laid the foundations of the earth?
6. Wherenpon are the foundations thereof fastened,
Or who laid the corner-stone thereof?
When the morning stars sang together;
And all the sons of God shouted for joy.
Or who poured out through gates the sea,
In its breaking forth issuing out of the womb?
When I made the cloud the garment thereof;
And thick darkness a swaddling-band for it."

It will have occurred to the reader how much more beautifully this chapter opens than any other in this book, and how bold and striking are the figures in this passage.

The earth is regarded as an immense palace with foundations, their fastenings and corner-stone. Who has discovered the substratum to which the foundations are fastened, and who laid the corner-stone? The passage is a clear indication that worlds, with their inhabitants, existed before our world was created. The morning stars, or the largest stars, are conceived to be choirs of singers, who, upon the creation of the earth, sung their songs of celebration. This illustrates the harmony that still existed among the material worlds although new worlds were introduced among them. The

sons of God are the intelligent creatures that inhabited those worlds, who also rejoiced when man was created.

The sea, when formed, is described as having been poured out through gates, from some foreign world; then the figure is given of a newly-born infant. As the infant bursts forth from the womb, and is bandaged and clothed; so the sea is brought forth from the womb of chaos, is surrounded with darkness, and enveloped in a cloud. What could exceed this figure in beauty? To make the sea a struggling infant in the hands of its Divine Physician, is truly sublime.

10. "And upon it appointed my law;
And established cross-bars and doors, and said,
Up to this point shalt thou come, but no farther,
And here shall thy proud waves be stayed."

It is the infant sea rapidly increasing in stature. Laws are prescribed to it. It is enclosed and fastened up by bolts, and doors of ingress and egress are made to it, and the Divine commands are laid upon it. This is a beautiful description of the manner in which the oceans are retained in their relative position in the world, by the attraction of gravitation.

28. "Hath the rain a father?
Or who hath begotten the drops of dew?
Out of whose womb came the ice?
And the hoary frost of heaven, who hath gendered it?"

The rain, the dew, the ice, and the frost, are imagined to be animated creatures. The truth to be illustrated is, that the phenomena of nature are referable to no human but to divine power as their cause.

31. "Hast thou bound the ligatures of [clusters, seven stars] Pleiades?
Canst thou loose the bands of [the giant] Orion?
Canst thou cause the signs of the Zodiac to come out in his season?
Canst thou appease the Great Bear by the side of her cubs?"

Four great constellations are here described under various figures. Pleiades, or seven stars, are conceived to be a cluster of grapes bound together with stems, which beautifully describes their appearance in the heavens.

The constellation Orion is described as an enormous giant bound down with chains.

The "Signs of the Zodiac" are regarded as birds of passage that come out in their season.

"Ursa Major," or Great Bear, is described as having cubs, and when with them, as acting on the defensive, and incapable of being appeased.

Did Job or any man form these constellations? Man discovered them and named them, but God placed them in their respective relations to each other, and keeps them in that position. The science of astronomy is only one of discovery.

36. "Who hath put wisdom in the inward parts?
Or who hath given understanding to the heart?"

The vital organs of the body were anciently considered the seat of wisdom. The heart was the locality of the understanding, as well as the affections. This is not properly figurative, as those parts of the body were regarded as the real seat of wisdom in Job's time.

37. "Or who can stay the bottles of heaven?"

As a bottle when opened lets out water, so the clouds drop rain, and hence are called the bottles of heaven.

- XXXIX. 19. "Hast thou given the horse strength;
Hast thou clothed his neck with trembling?"

The figure arises in the conception from the appearance of the horse's mane in his restlessness to plunge into the battle. It trembles. The imagination regards this trembling appearance as a garment thrown over the horse's neck. The English version has "clothed with thunder." The incongruity of such a figure would lead one to doubt its authenticity.

25. "He saith, as often as the trumpets, Ha, ha!"

This illustrates the animal excitement of the war-horse. He is conceived to be a hero that, whenever he hears the pealing trumpet, gives the utterance of exultation.

"The thunder of the captains and shouting."

The sounds of the captains' voices giving their orders are like the roar of thunder.

- XL. 17. "He moveth his tail like a cedar."

This occurs in a description of the largest amphibious animal known in Job's time. When moving, its tail resembled the motions of the cedar tree in the wind.

- XLI. 3. "Will he make many supplications unto thee?
Will he speak soft words unto thee?
Will he make a covenant with thee?
Wilt thou take him for a servant for ever?"

The impossibility of taming the crocodile is here illustrated. He is represented as an intelligent creature, possessing the power of speech. The answer to the questions asked would be, No; and contain in it an admission that man, with all his mental power and ingenuity, cannot tame this creature of God's making. And thence, by the contrast, is seen the great power of God.

18. "By his neesings a light doth shine,
And his eyes, like the eyelashes of the dawn;
Out of his mouth go burning lamps,
Sparks of fire leap out;
Out of his nostrils goeth smoke,

As of a seething pot or caldron.
His breath kindleth coals."

This description cannot be equalled. We will go down to the river Nile; we will tease the crocodile. He begins to move. While undulating, the edges of his scales reflect gleams of light. His head now comes above water, and his eyes glisten and throw out rays like the rays of the sun when rising; here most beautifully called the eyelashes of the morning, because as eyelashes cover the eyes, so the morning rays appear to cover the sun. His mouth is open, and the foam shines like burning lamps. The spray created by his angry breathings is like the vapors that rise from a caldron boiling.

31. "He maketh the deep to boil like a pot :
He maketh the sea like a pot of ointment.
He maketh a path to shine after him :
One would think the deep to be hoary."

These figures explain themselves. We are struck with the felicitous choice of the word hoary as descriptive of the appearance of the waters as the crocodile passes through them in his rage.

The argument is a simple one. If God made such a powerful creature, how much more powerful must he be than any man! Man before the raging crocodile is as nothing. What, then, is he in the presence of the Power that made the crocodile?

[SUPPLEMENT.]

AN AFFECTIONATE ADDRESS TO THE JEWS CONCERNING
CHRIST.—BY ASAHIEL ABBOTT.

The Deity of Messiah.

To all that look for the redemption of Israel, peace and blessings!

DEARLY BELOVED IN THE LORD: I have spoken to you in general concerning Christ, and shown you that he fulfils all the leading characters your prophets have given to Messiah. Permit me now to speak more particularly concerning the supreme divinity of Messiah, and show you (out of your prophets and the testimony of your oldest and holiest Rabbins) that the Messiah is at once God and man. I pray you, fly not in anger to the heresy of Mohammed for refuge against what I advance; or if you do, still I shall call Isaiah and Moses, and all the prophets, to witness against you, and show that you are forewritten to this very perverseness that has led you for ages to discard your fathers' faith in Messiah as a God-Man. Why have you done this? Could you not believe your own prophets without believing in Christ the son of Mary? Is it necessary to deny the Deity of Messiah that you may deny Christ? Then you ought to acknowledge Christ as "the true God and eternal life."

When Saul of Tarsus reasoned with your fathers, and wrote his Epistle

to the Hebrews, he every where assumed that Christ was the God who spoke by the prophets to your fathers, and to whom the most remarkable ascriptions of Deity in the prophets were made by the Father of heaven. He would have him to be the same to whom it is said, "Thou art my Son; this day have I begotten thee." (Ps. ii. 7; so Acts xiii. 33.) "Thy throne, O God, is for ever and ever." (Ps. xlv. 6.) "Thou, Lord, in the beginning hast laid the foundations of the earth." (Ps. cii. 25.) "Sit thou on my right hand, until I make thy foes thy footstool." (Ps. cx. 1.) Now, independent of all special reference to the works of your old Targumists and Rabbins that were extant and current in his day, it is most certain that he bases his argument in such interpretations of your prophets as were most received at the time. You will not wish to deserve the ridicule of all sensible men, by asserting even to yourself that so shrewd a reasoner as this Paul would have endeavored to convince your fathers by reasons based in principles and interpretations he knew they would not acknowledge. The fact, then, of Paul using such methods of interpretation renders it certain that they were the customary interpretations of his time. This conclusion is inevitable, and would satisfy all reasonable men, even though the Jewish books of that age were all lost, and the whole nation were not only dispersed with a sword drawn out after them to the ends of the earth, (Ezek. v. 2,) but utterly cut off and destroyed from under the whole convex of heaven.

But I shall yet show that nothing is more certain or well known than that your old Rabbins did hold to the supreme Deity of Messiah as the Creator, Preserver, Redeemer, and Judge of the world. When Christ laid claim to this character, many were mortally offended that *he* should assume such a dignity, but not one ever questioned the claim of Messiah to that dignity. At his first trial before Caiaphas the high priest, that learned but harsh man used this for his last resort to convict him of impiety: Seeing that no answer was deigned when a herd of perjurers, by their contradictions and rambling style of testimony, were confounding each other, he at length adjured him by the living God to tell whether he were Messiah the Son of God. (Matt. xxvi. 63.) So in another place, (John v. 18,) the people were moved to kill him, (as they felt bound to do by the law,) because he declared himself the Son of God, "making himself equal with God." Here we see that they agreed to call Messiah the Son of God, and were offended with the son of Mary only for professing to be the Messiah. This naming of Messiah the Son as equal in nature with the Father was universal and undisputed in his day; as we see in many places among our Evangelists and Apostles. Cf. Matt. iv. 3; viii. 29; xiv. 33; xxvi. 63; xxvii. 40, 43, 54. Mark i. 1; iii. 11; v. 7; xv. 39. Luke i. 35; iv. 41; viii. 28; xxii. 70. John i. 34, 49; iii. 18; v. 25; vi. 69; ix. 35; x. 36; xi. 4, 27; xix. 7, 20, 31. Acts viii. 37; ix. 20. Rom. i. 4. 2 Cor. i. 19. Gal. ii. 20. Eph. iv. 13. Heb. iv. 14; vi. 7; vii. 3; x. 29; and other places in the New Testament. These passages are cited not to prove the Deity of Christ against Jews, but to show that the Deity and eternal Sonship of Messiah were a part of the common faith of the Jewish nation at the time when Christ appeared in

Judea. Pious Jews, Roman officers, the Ethiopian eunuch, and even the very demons from the lower parts of the earth, all owned Jesus to be "THE SON OF GOD." What Son of God? Not one of the creatures, but THE UN-CREATED MESSIAH; he whom all the ancient world knew as victor over the infernal serpent, for man's delivery; even as the King of Babylon knew of him, and saw a figure of him walking in the midst of the fire with the three sons of Israel that refused to pay homage to Baal when his image stood in gold upon the plains of Dura. The high priest himself rent his clothes with horror and indignation, not because Christ taught that Messiah is both God and man, but because he claimed this honor for himself in the most unequivocal manner and to the fullest extent.

But to your own Rabbins and the great doctors of former days I appeal against the current of later times. I shall begin first with the testimony of the Law and prophets and Psalms; then show in what manner these were understood before your fathers perpetrated the causeless and gratuitous crime of denying the Trinal Unity of God and the Deity of Messiah, that they might thus obtain some temporary advantage over Christian divines in argument; even as if some foolish man should put out his own eyes to avoid the sight of his neighbor's prosperity; or should burn down his own house lest a mob should break his windows. So now, within a few years, the discovery has been made that David is the Messiah, while the ancients all held that Messiah was the Son of David. Cf. Matt. xxii. 24; Luke i. 32; Rev. xxii. 16; with Ps. lxxxix. 29; Jer. xxiii. 5, 6; xxxiii. 15, 16; Amos ix. 11; Acts xv. 16, *et al.* One more discovery remains, when it shall be found that Jacob is the Messiah; because he is called Jacob and Israel by the prophets. Cf. Ps. xxiv. 6; Isa. xlv. 5.

At the beginning of the world it was said, "*The seed of woman shall bruise the head of the serpent.*" When Eve embraced her first-born, she exclaimed, "I have gotten the Man-God!" thus showing in what manner the parents of mankind understood the promise of a Deliverer, that he should be at once man and very God, "a man, even Jehovah:" (אִישׁ אֶתְיְהוָה) Cf. Gen. iii. 15, with Gen. iv. 1.

In that oldest and purest record of the patriarchal faith, the Book of Job, the same view is maintained. "I know that my Redeemer liveth, and in my flesh shall I see God." (Job xix. 25-27.)

But it is when we come to the doctrinal portions of the Scriptures, the Psalms and the later prophets, that we shall find this view inextricably interwoven among all the prophetic teachings, and of frequent occurrence. I have omitted all reference to Moses and his brazen serpent; though this is in point. For as many things belonging to the patriarchal religion and used by the heathen were incorporated into, or had their like in, the institutions of Moses, so when the people were troubled with fiery serpents in the wilderness, he lifted to their sight the figure of a serpent, whereupon if one were bitten he had only to look and live. But what is this to the Deity of Messiah? Much. In Egypt and all the ancient world the serpent was used as a sign and trophy of the Son of God, the second Person of the world's Trinity, the acting Creator of all things, the

destined Deliverer of man and the earth from the thrall of sin and evil. Israel in Egypt knew of this ; and hence, in condescension to their weakness, the prophet used the image of the serpent as a well-understood effigy and sign of the God-Man Redeemer that should one day be born of a woman without a human father, (as all the old world understood,) so as to be truly and only "THE SEED OF WOMAN," and in a peculiar sense "THE SON OF GOD."

Upon opening the Book of Psalms, we come at once upon that wherein the whole world are described as rebelling against the coronation of a King to whom it is said, "Thou art my Son; this day have I begotten thee." This Psalm applies not in fact, without great abatement, to the state of any mere man, whether David or any other, exalted to a throne; and all the old interpreters refer it to Messiah, while they admit that his Sonship proves him true God. At the close it is said, (נִשְׁקָרֵב) "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him." Thus the Son is made arbiter of life and death, and the supreme object of hope and trust to all mankind: "Blessed are all that hope in him." (אֲשֶׁר־כָּל־חֹסְדָיו) Ps.ii. 12.

In Isaiah, it is said, "Unto us a child is born; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." (Isa. ix. 6, 7.) In the 83d Psalm, that awful name you dare not pronounce is said to be peculiar to the true God; yet in Hosea this is said to be the "memorial" or name of the "angel" that wrestled with Jacob. Cf. Ps. lxxxiii. 18, with Hosea xii. 3-5. This also is the name of that "Branch of righteousness" that in the last days should be raised up to David, (Jer. xxiii. 5, 6; xxxiii. 15; Zech. iii. 8; vi. 12,) and of that Redeemer whom the prophets foreshow as the Deliverer of Israel. Cf. Ps. xix. 14; lxxviii. 35. Isa. xli. 14; xliii. 14; liv. 5; xlv. 6, 24; xlviii. 17; xlix. 7; liv. 8; xlvii. 4; xlix. 26; lxx. 16; lxxiii. 16. Jer. l. 34. Ps. xxxiv. 22; ciii. 4, *et al.*

In a future number, I design taking up the Rabbinical writers that are extant, to show how they understood the ancient doctrine of the Messiah. For the present, I shall only observe that the Deity of Messiah is a doctrine that pure reason renders necessary. That our Christ is Messiah we are not here called upon to affirm or deny. If he be Messiah, he must be "God manifested in the flesh;" and if he be not God thus manifested, we must become Jews of the old school, and look for another that is both God and man. True, we can set no limits to the Divine works or power; but if this should warn us not rashly to assume too much, still we are not left at liberty to assume too little. Hence, if we allow that God ever manifests himself at all, we are not at liberty to decide how plainly he may not reveal himself, nor how nearly in so revealing himself he may not hold communion with man. But his manifestation of himself will be for the good of his creatures; and the more perfect this manifestation, the greater and more glorious will be the good he will effect by means of it. To effect the highest

possible good, the most perfect manifestation of himself is doubtless required. He may develop himself to a certain extent in the whole life of nature, and speak through his works to man, though he use no voice, but only mute signs. (Ps. xix. 3.) Thus he has spoken from the beginning. Then he has added to this the use of signs and words in a great variety of ways: inspiring the souls of prophets with thoughts conducent to his own most excellent majesty, and unfolding himself more and more fully from age to age in the works of creation and providence.

There is doubtless in nature some reason why God should clearly reveal himself to his creation. His affluence and self-happiness, his own self-sufficiency and joy in his works may be a sufficient cause. Then his infinite and fatherly goodness may give effect to what mere absolute perfection and happiness in himself render natural to God. As we that are fathers in the flesh rejoice to communicate our own emotions to our children, and show them clearly whatever we ourselves know to be good for their instruction and encouragement, so the Father of all may conceive himself wanting in bliss unless he communicate to his creature what, when known, may tend to the creature's benefit and advantage. Now nothing among creatures can be more notorious than that all the creation together has longed to see and converse with their Creator, as children stretch out their arms and call for their father when he is absent, or as young doves open their mouths wide at the sound of their mother's wings, and long for the hour when the film shall fall from their eyes, that they may see her that feeds them and soothes them with her song. This wish, we may be sure, he will be ready to justify in due time; and that he may do this, he will be content to manifest his eternal power and divinity in some well-chosen form that may move, and breathe, and speak, and perform works of love or terror, as God only can work. For angels he might take the form of an angel; but for man he must take the human form, in which he may become equally known to all for the good of the whole world. As God, it is indifferent what creature he may take into personal union with himself. But not so with creatures. If his assumption be from one of the higher ranks, it will remain inoperative to such as are below; but if it be from the lower, then all above may know and be rightly affected by means of it. Man, being the lowest of all creatures that have intelligence, affords the best ground for exhibiting the Divine truth and goodness to man and all creatures through the indwelling Deity speaking by means of human lips and human actions.

We know in general that God performs his works in part through the mediation of creatures for the promotion of some good otherwise impossible. Parents are thus used in relation to their children, and rulers to their subjects, and mutual dependence is a condition unavoidable to creatures. The existence of such mediation in any form renders reasonable mediation in every possible form and to any possible extent. The highest conceivable form of mediation is that of a God-Man acting by impulse of indwelling Deity, and accomplishing the highest purposes of divine wisdom, love, and power, by means otherwise impossible. Thus the highest possible form of mediation is that which the Scriptures attribute to Messiah as God-Man

suffering and rising from the dead. And this is that which all nature and providence besides lead us to expect, or which will show us unreasonable if we refuse to receive it with a true faith.

MESHULLAM, AND THE AMERICAN PARTY.

THE following letter, in the "*Presbyterian*" of a late issue, reveals a state of things that, from the circumstances, could have been and was anticipated.

Upon the publication of "Incidents in the Life of Meshullam," a deep feeling of interest was created among all true friends of the cause for evangelizing the Jews. We all felt a strong sympathy for Meshullam as a man and Christian Israelite. We were deeply interested in his agricultural operations. We all believed him to be the great pioneer in an enterprise that would eventuate in great good to the poor Jews in Jerusalem, temporally and spiritually. Meshullam employed from time to time a few Jews that were found willing to work, and paid them wages. He had shortly more applications for work than he could meet, for want of means to pay. The idea was conceived of raising money by voluntary contributions, to enable him to employ these poor Jews. This was a good and feasible project, and bade fair for a time to be very successful.

At this stage of the enterprise another notion sprung up in *our* midst, that now was the time to make preparation for the Jews' return to the land of their fathers. A mere mirage in the imagination was taken for a reality. It was supposed that now there would be such an interposition on the part of Providence, that great risks could be taken to realize the notion of laying Palestine under cultivation for the Jews, when returned.

Meshullam would have been very glad of the experience, knowledge, and counsel of a thorough American farmer. But having in all only twenty-seven acres of land, and unable to hire as many laborers as he needed, what must have been his surprise as seven men, women and children presented themselves, without experience, means, or friends, and told him they had come all the way from America to aid him in his enterprise! For the time they were cared for; but Meshullam soon found that they could but be a burden to him, and took the only way he could to get rid of them. They came to him without money, (the only thing he needed,) and could not verify their assurances to him that they would receive aid from their American friends, of whom, it appears, they had very few; and the consequence was, he took the course he did. Had one, two, or even three men of means and experience offered their services, they would have been gladly accepted. It was in anticipation of just such a result, that we have brought forward the "New-England farmer" to the notice of our readers.

The enterprise of Meshullam has not materially changed in its aspect or prospects. He himself is the same he was six months ago; Artas is the same. The Jews are as ready for work as ever. The only change that deserves a moment's notice is the disappointment of the American company, "who," as Meshullam says, "came uninvited."

The attempt to cast blame upon the Episcopal Church Mission is quite ridiculous. Whatever may be said against their mode of operations, they have been the means of directing Christian sympathy to the poor Jews in Palestine, and also the instrument of many converts to Christ. We regret the disposition manifested to lay the blame in the wrong quarter.

Who does not perceive that the American party, consisting of four or five immature youths and two widows, unconnected with Meshullam, will fail to command the aid of Christians? They avow a determination to remain there at all hazards, and carry on the agricultural enterprise, (which was never theirs;) and appeals are made to American Christians to raise \$1000 immediately to send to their aid, and more when they need it. The cheapest way to support these persons—if we must support them—would be to get them back to their homes as soon as possible.

There is no reason why the Christian community should be called upon to support persons in Palestine who are neither capable of missionary labor nor agricultural pursuits, and consequently can be of no possible service to the Jews. We do not believe that Dr. Barclay will associate his interests with this American party, further than to sympathize with them in their distress. He is located in Jerusalem, and it is not likely that his church will allow him to leave his post at present to associate himself with a party in a doubtful scheme, without means or abilities. This wretched failure ought not to discourage us in our efforts to promote agriculture in Palestine. An enterprise can be made successful there still, in connection *with* Meshullam. And we shall hasten the expedition of the "New-England farmer." In the meantime, we beg our friends to forward their offerings as soon as convenient, with this end in view.

ARTAS, January 12th, 1853.

It is with painful regret that the members of the "Manual Labor School of Agriculture for the Jews in the Holy Land," now resident in Artas, would acquaint their friends and donors in the United States with the following facts, and change in its circumstances and superintendence:

Mr. Meshullam having long been a member of the English Mission Church in Jerusalem, that Society naturally felt an appropriating interest in his labors in agriculture, and, since his increasing success with our coöperation, they have at different times (as he has stated) made most favorable proposals of support to him if he would discontinue his relations with *Americans*, and submit to their supervision. For a time he decidedly repelled their efforts, as he acknowledged that Americans had been the *first* to encourage and aid him in an enterprise which before had been opposed and deemed chimerical by the same persons. In the month of December, 1852, a change took place in his mind, the principal reasons for which he has expressed as the following: That necessary expenses increasing with the enlargement of our united enterprise, the products of the farm, (though considerable,) and the voluntary and occasional contributions from the United States, from various denominations, have been insufficient to meet the necessarily increasing outlays of the work. He has, therefore, decided to discontinue his connection with his American friends, who have no permanent fund or establishment on which he can depend, and henceforth prosecute his affairs under the more secure encouragement of an old and well-endowed mission

establishment. In this brief outline, this is all that is deemed necessary to state at present.

The experiment of cultivation has so well succeeded in the introduction of American products, such as the Indian corn and sweet potato, (before unknown in this country,) and the increasing interest and applications of the Jews for employment and instruction in the same—the general and spreading interest among the mingled inhabitants in cultivation, and their numerous applications for seeds, &c., have determined us, notwithstanding Mr. Meshullam's decision, to continue our labors for the same object, and still prosecute our first plan as a kind Providence may enable us. To this end, we propose immediately to commence operations in Waddy Far-rah, (Valley of Joy,) a beautiful, but entirely desolate and unoccupied valley, about two hours north-east of Jerusalem, in the direction of the Jordan. Its fountains have five times the volume of water that is found in Artas, creating, by the inclination of the soil, a powerful water-privilege—a rare opportunity in Judea.

There are a number of rooms hewn in the side of the enclosing mountains, in the solid rock, which have been preserved entire from time unknown, where, in our present necessity, we shall be obliged to reside. Several Jews have offered to begin labor here, and any number wait for an opportunity. As Jerusalem is destined to be "*a house of prayer for all nations*," we desire that this may be entirely an effort of Christian union, and open to all who love our Lord Jesus Christ in sincerity and truth. We would also state that James T. Barclay, M. D., a Christian missionary, with liberal and benevolent views, (from the United States, and two years a resident in Jerusalem,) truly esteemed and beloved in Christ, is a principal and associate in this effort.

We would, in conclusion, return our humble and most grateful acknowledgments to all Christian friends and donors who have hitherto aided in the work of establishing an interest in the cultivation and restoration of this sacred and desolate land, for the benefit of the poor of Israel. We advise them of the change in our situation, and assure them of our continued devotion to the sacred cause that first induced us to leave all the endearments of our beloved country.

In behalf of the American laborers in Artas,

C. S. MINOR,
CYRUS THACHER.

SEASONS IN PALESTINE.

JANUARY.

Weather.—This may be called the second winter month. On the elevated parts of Palestine, the cold is intense during the early part of the month. There is generally a considerable fall of snow, which is dissolved in a few hours. In the plain of Jericho the cold is scarcely felt. The western winds, which generally blow during winter, bring heavy rains, especially during the night; these swell the rivers, lakes, and pools, which are dried up during the summer. In the morning the mercury is generally between 40° and 46°, and does not rise above 3° or 4° in the afternoon. On rainy or cloudy days, it seldom exceeds 1° or 2° of rise, and frequently remains the same during the whole day. Towards the latter end of the month, when the sky is clear, it is so hot that travellers with difficulty prosecute their journey. The winds blow gently, and chiefly from the north or east.

Productions.—All kinds of corn are sown this month. Beans blossom, and the trees are again in leaf. The almond tree blossoms earliest, and even before it is in leaf. If the winter be mild, the winter fig, which is

generally gathered the beginning of spring, is still found on the trees, though stripped of their branches. Mistletoe and the cotton tree flourish. Among the garden herbs and flowers of this month are cauliflower, hyacinth, violet, gold-streaked daffodil, tulip, wormwood, lentisc tree, anemones, ranunculuses, and colchicas, a genus of lilies.

FEBRUARY.

Weather.—The weather is the same as last month, except that, towards the latter end, at least in the more southern parts, the snows and winter cold are observed to cease. Chiefly remarkable for rains; these, however, do not continue many days together: but the weather varies about the 4th or 6th. Sometimes it changes to cold, with snow. The sky is frequently covered with clear, light clouds: the atmosphere grows warm; the wind continuing north or east, but latterly changing westward. The first fourteen days, the mercury usually stands between 42° and 47° . In the afternoon it does not rise above 1, 2, or 3 degrees, but afterwards, except the weather should become cold, it rises gradually to 50° .

Productions.—The latter crops now appear above ground; barley is sown until the middle of the month. Beans acquire a husk, and may be gathered all the spring. Cauliflowers and water-parsneps are gathered. The peach and apple trees blossom, and a great variety of herbs, captivating the sight by their delightful appearance in the fields.

MARCH.

Weather.—This month is the forerunner of spring; but rains, with thunder and hail, are not yet over. The weather is generally warm and temperate; sometimes extremely hot, especially in the plain of Jericho. The western winds often blow with great force, and the sky is cloudy and obscured. In the middle of the month the mercury stands at 52° ; towards the end, between 56° and 58° . In the beginning of the month, it does not rise in the afternoon above 5° ; towards the end, 8° or 9° ; in rainy weather, there is scarcely any variation during the whole day. Towards the end of the month, the rivers are much swollen by the rain, and by the thawing of the snow on the tops of the mountains. Earthquakes are sometimes felt at this time.

Productions.—Rice, Indian wheat, and corn of Damascus, are sown in Lower Egypt. Beans, chick-peas, lentils, kidney-beans, and gervansos are gathered. Every tree is in full leaf. The fig, palm, apple, and pear trees blossom; the former, frequently, while the winter fig is on the tree. The Jericho plum tree presents its fruit. The vine, which has a triple produce, having yielded its first clusters, is pruned of the barren wood. Thyme, sage, rosemary, artichoke, fennel, &c., flourish.

APRIL.

Weather.—The latter rains now fall, but cease about the end of the month. The sun's heat is excessive in the plain of Jericho, the small streams in which are dried up. But in other parts of Palestine the spring is now delightful. Heavy dews sometimes fall in the night. The mercury rises gradually, as the month advances, from 60° to 66° ; in the afternoon, it does not rise, when the sky is clear, above 8° or 10° . The sky is always without clouds, except those small bright ones that rise in the afternoon. Never is the sky observed to be cloudy or obscured, except when there is rain, which is accompanied with thunder much seldomer than in the last month. A hoar-frost is seen, for several days together, the beginning of the month; especially when the winds blow from the north or east. The air grows very hot, but the mornings and evenings are cooler. The snows on the summits of Libanus, and other mountains, begin to thaw.

Productions.—The harvest depends upon the duration of the rainy season. After the rains cease, the corn soon arrives at maturity. Wheat, zea or spelt, and barley ripen. The spring fig is still hard. The almond and the orange trees produce fruit. The turpentine tree and the charnubi blossom. A new shoot, bearing fruit, springs from the branch of the vine that was left in the preceding month, which must also be lopped. Sugar-canes are planted at Cyprus.

Grass being very high, the Arabs lead out their horses to pasture.

MAY.

Weather.—The summer season commences: the excessive heat of the sun renders the earth barren. Rain has been observed even in the first part of this month. Egmont found the air of the town of Safet most pure and salubrious, while the heat was insupportable in the parts adjacent. The sky is generally serene and fair, except that small bright clouds sometimes rise. The winds blow generally from the west. At the beginning of the month the mercury reaches 70°, then it rises gradually from 76° to 80°. In the afternoon, it does not rise above 6° or 9°. The air becomes hotter in proportion as the western winds abate, especially if they are calm for several days together; but even then the violence of the heat is not so great as when the wind blows from the north or east. When the heat is very great, there is frequently observed a dry mist, which obscures the sun. The snows on Libanus thaw rapidly, but the cold is still sharp on its summit.

Productions.—Harvest continues. Wheat, barley, rice and rye are cut down. The early apples are gathered. Hasselquist and Pococke state that cotton is sown this month; but Mariti and Korte affirm that the cotton tree bears the winter in Syria, and now puts forth a yellow blossom. Mandrakes yield ripe fruit. Sage, rue, garden purslain, the yellow cucumber and the white now flourish. They continue after harvest to sow various garden herbs: many of the vegetables come to maturity twice in the same year, in spring and in autumn. The grass and herbs reach their greatest height at this time.

JUNE.

Weather.—During this month the sky is generally clear, and the weather extremely hot. As the month advances, the mercury gradually rises in the morning from 76° to 80°; in the afternoon it stands between 84° and 92°. The winds, generally blowing from the west, refresh the air in the afternoon; and, by blowing sometimes during the night, they assuage the heats, which are now excessive. The inhabitants pass their nights in summer upon the roofs of their houses, which are not rendered damp by any dew. The snow, however, is still frozen on Libanus, in some parts of which it is so cold as to compel travellers to put on their winter garments.

Productions.—Rice, early figs and apples, plums, cherries and mulberries ripen. The cedar gum distils spontaneously, and the bacciferous cedar yields berries. The palm tree produces opobalsamum, or balm of Gilead, during this and the two following months. The melon is gathered, and rosemary flourishes.

The Arabs, as the summer advances, lead their flocks to the hills and mountains situated more to the north.

JULY.

Weather.—Heat more intense. There is no rain. Libanus is free from snow, except where the sun cannot penetrate. The snows on the tops of the mountains thawing gradually during the summer, Libanus yields a perpetual supply of water to the brooks and fountains in the countries below. The mercury usually stands in the beginning of the month at 80°; towards

the end, 85° or 86° . It does not rise in the afternoon above 8° or 10° . The winds generally blow from the west; but when they fail, the heat is excessive.

Productions.—Dates, apples, pears, nectarines, peaches, grapes, and the gourd called eitru, ripen. Cauliflower and water-parsnep are sown. There is no longer a sufficient supply of pasturage for the cattle.

AUGUST.

Weather.—The sky is serene and fair, and the heat extreme. The weather is entirely the same, during the first twenty days, as in the preceding months; afterwards white clouds, commonly called *niliaca*, larger than those which are generally observed in summer, rise, for the most part, till the end of the month. Mr. Burekhardt, who was at Shobak, a village a few miles north of Mount Seir, in Arabia Petrea, on the 20th of this month, states, that in the afternoon there was a shower of rain, with so violent a gust of wind, that all the tents were thrown down at the same moment. The mercury, until those days when the clouds rise, continues the same as in the last month; afterwards, it falls 4° or 5° . Dew falls, but not in any great quantities. Snow has been seen on the summits of Libanus during this month, but it was wet and slippery.

Productions.—Figs, olives, and pomegranates are ripe. The winter fig, or the third produce, which does not ripen before winter, appears this month. The shrub *al-kenna*, or *al-henna*, brought out of Egypt, puts forth leaves and its fragrant blossoms. The first clusters of the vine, which blossomed in March, come to maturity, and are ready for gathering.

SEPTEMBER.

Weather.—During this month the days are very hot, and the nights extremely cold. The rainy season commences towards the end of the month. The mercury remains the same in the beginning of this month as it was at the latter end of the preceding one, except that it rises higher in the afternoon. In rainy weather it falls 3° or 4° , till it gets down to 65 ; but the variation of the day does not exceed 3° or 4° ; and when it rains, 1° or 2° . Lightnings are very frequent in the night-time; and if seen in the western hemisphere, they portend rain, often accompanied with thunder. The winds blow chiefly from the West.

Productions.—Towards the end of the month ploughing begins. Ripe dates, pomegranates, pears, plums, citrons, and oranges are now obtained. The sebastus also yields fruit, and the charnubi ripe pods. Cotton is now gathered, and also the second clusters of grapes which blossomed in April.

OCTOBER.

Weather.—The rainy season now commences; the extreme heat is abated, (although still great in the daytime,) the air being much refreshed by cold in the night, by which the dew is frozen. The rains which now fall, called the early or former rains, are sometimes accompanied with thunder. The winds are seldom very strong, but variable. The mercury in the morning stands, for the most part, before the rainy days, at 72° . It does not rise in the afternoon above 5° or 6° . After the rains, it descends gradually to 60° . The variation of one day seldom—on rainy days never—exceeds 3° or 4° .

Productions.—About the middle of this month wheat and barley are sown, as also during the two following months. White-blossoming chick-pea, lentils, purple flowering garden spurge, small smooth-podded vetches, sesannum, green-rinded melons, anguria, (gourds,) cucumbers, fennel, garden fenugreek, and bastard saffron are likewise sown. The pistachio, a tree peculiar to Palestine, Syria, and Egypt, yields its fruit. The charnubi still presents its pods; and the olive and pomegranate trees produce ripe fruit.

The Jericho rose blossoms; the third clusters of grapes, which in May had produced another small branch loaded with the latter grapes, are gathered; as are also cotton, lettuces, endives, cresses, wild chervil, spinage, beets, garden artichoke, and wild artichoke.

NOVEMBER.

Weather.—The rains, if not already fallen, certainly fall this month. The heat, although not so great in the daytime, is still violent; but the nights are very cold. The rivers and lakes are, at this period, for the most part dried up. The winds are chiefly from the north, but seldom blow with force. The mercury, as the month advances, gradually falls from 60° to 50°. The variation of one day is not more than from 2° to 5°.

Productions.—This is the time for the general sowing of corn. The trees retain their leaves till the middle of the month. Dates are gathered. The napcia, or œnoplia, yields its delicious fruit; in shape resembling the crab-apples, and containing a nut as large as olives. At Aleppo, the vintage lasts to the 15th of the month.

DECEMBER.

Weather.—This is the first winter month: the cold is piercing, and sometimes fatal to those not inured to the climate; but rain is more common than snow, which, when it falls, seldom remains all the day on the ground, even in the midst of winter. The winds blow from the east or the north, but are seldom violent. When the east winds blow, the weather is dry, though they sometimes bring mist and hoar-frost, and are accompanied with storms. When the sun shines, and there is a calm, the atmosphere is hot. The mercury usually stands at 46°: it frequently gets up 3° in the afternoon, if there be no rain.

Productions.—Pulse and corn are sown. Sugar-canes ripen, and are cut down at Cyprus.

The grass and herbs springing up after the rains, the Arabs drive their flocks from the mountains into the plains.—*Rabinson's Calmet.*

 JEWISH MISSION OF THE FREE CHURCH.

THE return of the new year has led the Rev. A. Thompson, our excellent missionary at Constantinople, to take a retrospect of the operations of the mission. The following interesting letter, dated Constantinople, Haskioy, January 15, 1853, presents a very interesting account of the state and prospects of the mission, the difficulties it has to contend with, the labors it has already achieved, and the prospect of increasing success in the future. The friends of the evangelization of Israel cannot fail to perceive, from the following statements, that there is much ground for hope as regards that interesting section of God's ancient people resident in the metropolis of Mohammedanism, even though we cannot point as yet to many among them who have received the truth in the love of it. It is ours to continue sowing the seed in prayer and faith, assured that the harvest will come in its appointed time.

General State of Constantinopolitan Jews.

I AM persuaded that the Church at home have little idea of the work we are engaged in, or of the progress we have already made, from being unacquainted with the previous condition of the Jewish population of this city, and of their almost inconceivable ignorance and bigotry, and jealousy of all intercourse with Christians. In the present letter I certainly cannot state or illustrate these, far less enter into any explanation of the powerful and

most stringent control exercised over every individual by their internal politico-religious organization. Suffice it, for the present at least, to refer to the statements as to this city, contained in the *Narrative of the Mission of Inquiry*, and it will be seen that we have had not merely to break ground among a people wholly ignorant of the gospel, and surrounded by idolatrous professors of Christianity, and Turks who treat both Judaism and Christianity with sovereign contempt, but among a people imbued with the deepest fanaticism, and united together by the strongest bands of authority and interest, riveted by superstition, and ready to persecute to the very death every deserter from their cause. Among such a people, especially as they are fond of reading, and have no small amount of literature of their own, however deplorable in its character, the most obvious and, at the same time, the most efficacious mode of operation was through the press. This conviction I expressed as soon as I came to ascertain the true state of things; hoping also that we might soon be able to establish a school, though this became more doubtful the more the deep enmity of the Rabbis and the bondage of the common people became displayed. But, thanks be to the God of Jacob, we have not been doomed to disappointment.

The School.

WE have now had our school for not much short of four years, and though its members have often been reduced to a handful, and it has more than once been on the very brink of extinction, it is now, we rejoice to say, in a more hopeful condition perhaps than ever. The numbers in attendance are sixty, perhaps a few more, of whom about forty-four are Jewish children, the rest being English or Greeks. This does not equal the number in attendance at the time of the great herem in 1850, for we had then fifty-four Jewish children and twenty others; but our numbers have increased more steadily and slowly, and the mind of the community does not seem so much opposed as heretofore to the existence of our school. Then, too, the attendance of boys is considerable, and that is no mean index of a relaxation in the Jewish mind towards us. For every boy given to us is withheld from the Rabbinical schools, and it is an indication of their belief that we have really something valuable to communicate, when they not only send us their girls, whom their own Rabbis refuse to take, and who would very probably be a trouble at home, but their boys, whom the Jewish parent is taught to regard with extraordinary value, and whom it is his pride to instruct from their earliest infancy in the long-cherished faith of his fathers. So steady, indeed, and long-continued has been this full attendance, that we have been for some time compelled to think of various plans for procuring larger accommodation, either by enlarging our premises or by securing others. The latter seemed an almost hopeless attempt; but last week some prospect has been presented of getting a very suitable house at little more than the rent paid for that presently rented by us, and we hope we may not be disappointed. I should also mention, that since divine service was commenced in Haskioy during the day, we have employed our school-room as our place of meeting, in spite of its smallness and inconvenience, and that for the accommodation, therefore, of our countrymen on the Lord's day, a larger room is indispensably requisite.

The Printing Department.

Let me now turn for a little to our printing department. It will be seen, we trust, that here also something has been done. Our great object here has been, first, to prepare statements of the doctrines and evidences of the gospel, and along with these, books of useful knowledge suitable for general reading, but with a special view to be used in our school. Accordingly, in 1848, we published, as soon as our confidence in our acquaintance with the

language warranted such a step, our translation of the Assembly's Letter to the Jews, and of the Autobiography of a Jewish Convert, which promised to be of essential service. The first of these has been eminently successful; the second is, perhaps, too argumentative to be generally popular, but yet maintains its ground, in spite also of the language being rather too high. Next, in the early part of 1850, came our Astronomy, of 172 pages 12mo, the preparation of which had been considerably delayed by my being employed the whole day in teaching the school. As this employment continued along with the services in English as usual, I was not able to publish my tract on the destruction of Jerusalem before January, 1852. That tract, however, is one of 60 pages, 8vo, and simultaneously with it there was published a tract of 12 pages 12mo, on Repentance; a small pictorial illustration of Old Testament history, in 24 pages, 12mo; and six large sheets of interesting and instructive wood-cuts. Since then, we have published another tract in 12mo, of 48 pages, with printed covers; two small tracts, containing respectively the 9th and 11th chapters of the Gospel of John; and my School-reader is now advanced in proofs to page 84, while the whole of the manuscript was finished on the last day of 1852. All these have commanded a considerable sale, and their effects are clearly enough discernible in a very different tone pervading the people at large, as well as an interest and feeling of insecurity in many individuals, which we hope and pray the God of the spirits of all flesh may quicken into an earnest inquiry into the things of God.

Hopes for the Future.

A GREAT change is undoubtedly taking place among the whole Jewish population of this great city; and though the work be slow and trying, as well as laborious, we trust this will only stir us all up to greater prayer and perseverance, and faith and love. I have not mentioned here any thing as to our personal intercourse with the people; that has indeed been limited; yet even so, at least a hundred different individuals have had the nature, claims and evidences of the gospel explained and enforced upon them, in addition to about ten young men who attended daily for instruction for nearly a year, and who certainly learned the general principles of the New Testament, whatever motives had in the first instance induced them to visit us.

FUND FOR THE RELIEF OF DESTITUTE JEWS AND POOR JEWISH CONVERTS.

OF the various special difficulties connected with the prosecution of missionary work among the people of Israel, one of the most formidable and perplexing arises from the temporal circumstances of many inquirers and converts. Not a few of the wandering tribes are miserably poor; and when any of this class, or, indeed, of such as earn a fair livelihood by following some trade among their countrymen, become impressed by the teaching of a Christian missionary, and give indications of a desire to become acquainted with the truths of the New Testament, the sources of their previous scanty subsistence are almost sure to be dried up by the opposition and hatred of their Jewish brethren. Meanwhile, the suspicion and distrust of Gentiles raise a barrier against their being received into the confidence, and aided by the generosity, of professed Christians. When at length, constrained by conviction of the truth, the Jewish inquirer avows Christianity, it is not unfrequently at the expense of his worldly all. Flung from the bosom of the Jewish community with cold scorn or angry execration, he finds himself deprived of friends and of employment in one day. It is, further, among the evils which have arisen in part from Gentile persecution of the Jewish

race in past times, and in some countries to the present day, that many of them are without training in useful arts, by which they might gain an honest living for themselves and their dependants. Hence the peculiarly trying circumstances of many Jews on their embracing Christianity, and the sorrowful plaint of the missionary when he sees, without being able adequately to meet the difficulty, the faith of young disciples exposed to so fiery a trial.

Can it be the duty of the Christian Church to leave these inquirers and converts, who seek to profess Christ at the hazard of losing their earthly all, to struggle with their hardships unaided? Can we so fulfil the law of Christ? Are they to be allowed to fight single-handed with the peculiar difficulties of their position, with the prospect before them of exposure to starvation between Jewish relinquishment on the one hand, and Gentile indifference on the other? Shall we so commend the faith of the compassionate Jesus to inquirers themselves, or soften the prejudices against it entertained by their bigoted and careless countrymen? It will surely be found impossible to defend the rectitude of such a course.

And yet it must be frankly owned by every one who duly reflects on the subject, or who has had even a little practical experience in the matter, that the subject of temporal aid to poor Jews is beset with no ordinary difficulties. Direct eleemosynary relief is attended with such danger that only the most imperative and pressing necessity can warrant it. Any plan for systematic help in this way to indigent inquirers would be certain to operate mischievously. Proselytism by a kind of bribery could only issue in making hypocrites instead of converts, and in hardening the hearts of the steadfast votaries of Judaism. In the most cautious way possible, relief by money has a tendency to impair that spirit of honest independence and industrial enterprise which it is so desirable to foster, and its administration requires the exercise of peculiar discretion.

Still, the question recurs, are poor wandering strangers to be abandoned to their own shifts? Are the friends of Israel to turn the destitute son of Abraham from their door, saying, and only saying, Be ye warmed and filled? Is the exile from Poland, fleeing from Russian conscription, or even the more restless vagrant who finds his way to this city, to turn in vain for counsel and help to the office of the Society for the Conversion of Israel? And are converts from Judaism in the foreign mission field to be turned adrift so soon as they are adjoined to the Christian Church, to pursue their cheerless path unhelped? Is it thus that we can illustrate to them the unity of the body, and show them how if one member suffer all the members suffer with it?

Pressed with such considerations, and having the subject urged on their attention by representations from their foreign and home agents, the Directors of the Scottish Society have been led to the conviction of the propriety of attempting some provision for meeting or alleviating the evil adverted to. They feel persuaded that some scheme for rendering aid judiciously and seasonably to distressed Israelites and indigent converts would prove a potent auxiliary to the prosecution of Jewish missionary labors. *They are convinced, at the same time, that, as far as possible, direct pecuniary relief is to be avoided; and would contemplate rather some plan for enabling the objects of their benevolent help to acquire the means of providing for themselves, by the pursuit of some trade or other industrial calling; or, where the knowledge of a useful art is already possessed, of helping its possessor to procure a situation where his ability to labor for his own support may be turned to good account.* Such a mode of rendering assistance to the destitute would seem at once safe and wise. It is not to be denied that help extended even in this way has frequently seemed wasted; but it must not discourage us from performing the duty of beneficence, that kindness is sometimes

extended to the unthankful and the evil; and even in such cases, the helping hand has not been stretched in vain, if it has proved a touchstone of discovery, severing the precious from the vile. With indolence in Gentile or Jew, with the spirit that prefers vagabond beggary to honest toil, we can have no sympathy. We take our creed from Paul in this matter: "If any man will not work, neither should he eat."

Desirous, however, as the Directors are to further the great end of their Association by some discreet administration of temporal aid, especially to poor converts, they regard the funds which the Christian churches have placed at their disposal as available only for direct missionary labor, and do not feel warranted to employ them for the purpose named. They propose, therefore, to institute a separate fund for temporal relief; and should the liberality of the friends of the Society place contributions in their hand for this object, it shall be their aim to administer the fund with the strictest regard to the sacredness of their trust, and with the cautious discretion which peculiar difficulties attaching to the case demand. The subject is commended to the friends of Israel, with the full persuasion that the matter is one of great importance to the success of the Society's missions. Contributions destined for this special object will be thankfully received, and separately acknowledged in the monthly reports.—*Friend of Israel.*

THE EVER-BURNING LIGHT OF THE TWO STRANGERS.

IN the synagogue at Worms two lights are kept continually burning, day and night, memorials of an age long past. The following is the history of these lights, as related to the visitor:

One day a grand Roman Catholic procession was passing through all the streets of Worms, when suddenly, while moving through the Jewish street, the cry was raised, that the crucifix had been defiled and desecrated. The enraged populace demanded revenge, and the Jews were called upon to give up the delinquent, that the desecration might be atoned for with his blood. Seven days were allowed to them for executing the order, at the expiration of which period, unless the criminals were delivered into the hand of executioners, it was threatened that the destruction of the whole congregation should wipe out the sacrilege. The seventh day of the allotted period had come round; it was also the seventh day of the feast of Passover. When about to go into the synagogue, the beadle heard a loud knocking at the gates of the Jewish street; for they were always kept locked on Jewish or Christian festivals. Two men were found standing without, who stated that they were Jews, and requested admission. The beadle communicated to them the great calamity that had befallen the congregation, and that this was the last day of the time allowed them. The strangers, however, replied that they knew all, and were come to deliver their brethren; upon which the gates were opened to them. They refused, however, to disclose either their names or the place whence they came. Soon after the infuriated populace came rushing towards the street, to satiate their revengeful feelings in the slaughter of the Jews. But the two strangers stepped forward, exclaiming, "Stain not your hands with innocent blood, for *we* have committed the crime!" They then suffered a most painful death.

It is in memory of these two strangers that the two lights are kept burning; and such is the attention bestowed on them, that it is asserted that they have not for one moment ceased to burn.—*Jewish Intelligence.*

Missionary Intelligence.

NOTICE.

THE ANNUAL SERMON before the American Society for Meliorating the Condition of the Jews will be preached in the Reformed Dutch Church, in Lafayette Place, Sabbath evening, May 8th, by Rev. Nathaniel West, of Pittsburgh, Pa.

THE ANNUAL MEETING for the election of officers to serve the ensuing year will be held at the Society's Rooms, in the new Bible House, corner of Astor Place and 4th Ave., 3rd story, entrance on 4th Ave., on Wednesday, the 11th of May, at 5 o'clock P. M. The members of the Society are requested to attend.

REV. MR. NEWMAN'S JOURNAL.

ROCHESTER, Feb. 6.

"I WILL restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they call thee an outcast, saying, This is Zion, whom no man seeketh after."—Jer. xxx. 17.

Reviewing my missionary, as well as my other labors, in behalf of the captive daughter of Zion, I have reason to rejoice for the many good opportunities, by God's blessing, afforded to me of proclaiming Christ and him crucified to my brethren of the house of Abraham, talking to them "concerning Jesus," of whom Moses and the prophets testify.

Concerning the additional labors intrusted to me by the Board, I am happy to say, that I am cordially received by the various evangelical churches. "The Lord's remembrancers" are, by his blessing, beginning to *feel* the relative position and prospects of the house of Israel; they are beginning to understand what is the meaning of those words, "The Lord shall arise and have mercy on Zion;" "They shall prosper that love Jerusalem." This indeed must be very gratifying, as well as a *motive for thankfulness* to the friends of our good cause.

I shall now give a short extract of my labors of love.

Visited the family of —, in St. —: they were very glad to see me again. Mr. — is in the strictest sense of the word a Pharisee, full of pride and self-righteousness, very zealous for the Law, and yet making void every part of it, by the tradition of the elders. I endeavored to impress upon his mind the *conviction* of sinfulness and danger of judgment. In this I (*by God's blessing*) partially succeeded. May the Holy Ghost illuminate their hearts! may they soon *feel* that they cannot approach and come near God, without the mediation of Jehovah Zidkeinu! Amen.

Called on —. He is a man of some learning; after a long conversation he observed: "You advanced many points which I cannot but consider as belonging to Divine origin, and am almost persuaded that the Christian system is the true one." "Would to God," I replied, "that you may *altogether be persuaded* that Jesus of Nazareth is the true Messiah—the Saviour of sinners!"

Had an interesting conversation with Mr. —. He said that he should like to embrace Christianity and live with Christians, *provided the Christians would live up to the holy precepts of the Gospel.*

This morning I had scarcely performed my matutinal duties when Mr. — paid me a visit. Our conversation turned upon the unity of God. Commenced his observations that Christians have three Gods, &c., &c. I replied, that to talk of three Gods is wilfully misrepresenting Christian doctrine. The nature of plurality must be sought in the body of the *Old Testament*. Quoted largely from the Old Testament, and showed him that the doctrine of the Trinity is a *Jewish* doctrine, and if any blame is to be found with this doctrine, it must rest with the *Jewish prophets*. I gave him a Hebrew Bible, and exhorted him to read it prayerfully.

The general features of our mission here continue to be favorable. Bibles and tracts are distributed. The Jews, who know no more of Christianity but that they have suffered at the so-called "*Christian hands*" cruel and severe persecutions, and who always believed that the New Testament—that the religion of Jesus teaches this persecution, know now what true Christianity is. They too have, for the *first* time during *eighteen centuries*, (oh! how my heart saddens by writing down such a melancholy fact!)—been brought under the influence of the gospel. And what are the results? Let the evangelical churches of Europe answer. The Church of England enjoys the labor of *fifty* clergymen of the *house of Israel*. The London Jewish Society has among her missionaries *fifty converted Jews*. Let the universities of Berlin, Breslau, and Halle answer. Who are their most renowned professors? *Converted Jews*. Let those twenty-two preachers of the gospel of Christ in this land answer. Let those *twenty* who embraced the gospel since the last two short years answer. Let those great men whom the Church of Christ desires to honor (viz., Drs. Neander, Da Costa, Capadoza, Bishop Alexander, Wolfe, Ewald, &c., &c.) answer; and, finally, *let the eighteen thousand Jews*, who were brought to the knowledge of Christ through the instrumentality of *Jewish missionaries*, answer.

I have again got an interesting family—Mr. Friedeman, wife, and three children, who are willing and anxious to embrace the cross and follow Jesus. The husband had, yesterday, a long interview with me; he is a good Hebrew scholar, and is well versed in controversial points. But he asks me, What is to be my destination? what is to become of me? Now the Jews give me goods by credit, and I deal and live through their kindness; but when I embrace the gospel, all this must not be looked for. And, above all, *I add*, how can I tell them to sit down and take instruction in order to prepare them for baptism, when I have not the slightest means to sustain them with their daily food? I have no doubt but, if baptized, he would make a good missionary. Will you be so kind as to read this letter before the Committee? Perhaps, if you do not know how to advise means, God may direct them. Excuse haste. I have just five Jews sitting with me, and I am anxious this should leave to-day.

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FOREIGN INTELLIGENCE.

Hamburg.—Mr. Elvin's journal for the month of January contains brief notices of the visits of a great variety of inquirers. Several of these called on him, in consequence of recommendation by the colporteur. The notes of conversations had with those various persons give evidence, as usual, of much stolid indifference to the things of eternity, and of much ignorance and misconception of the Christian faith; but at the same time furnish cheering indications of a desire to become acquainted with the New Testament, and at least a readiness to hear stated the truth as it is in Jesus, with feelings of civility and gratitude. Several of these Jews have willingly waited on Mr. Elvin's instructions repeatedly. We append two or three extracts:

"25.—A tradesman came to me to-day, and offered his goods for sale. I

told him I also had some goods for sale, without money and without price. This astonished him very much. I read the fifty-fifth chapter of Isaiah, and in the course of a long conversation, sought to show him the evil state of the human heart by nature. From what he said, I could perceive that he was very self-righteous, and thought if he kept the commandments as well as he could, God would ask no more of him. When I began to show from the Scriptures that God required the law to be kept *wholly*, he said he had no more time, and ran away.

"3.—Mr. Wurdolff brought a young man to me to-day, named P——r, a tailor. He is in business here. He said he had read the New Testament, but on questioning him, I found he remembered very little of it. I read the fifth chapter of Matthew, in order to show him the law, and that he had not kept it. I pressed upon his attention the fact of his responsibility to God, and gave him some tracts to read at home. He promised to visit me again.

"6.—P——r came again to-day, and we began to read the Gospel of Matthew. In him we have another proof that 'the natural man receiveth not the things of the Spirit of God.' He is a person of very simple mind, and one must speak to him as to a child, and with much patience. But if he only come to hear the truth, the Lord may, by his Spirit, bless it.

"22.—This being Saturday, and there being no work among the Jews, P——r visited me. After speaking of general matters for some time, I asked if he had read further in the New Testament; he said, not much, as he has very little time, and his fellow-workers mock and insult him, if they see him reading it. I told him that every follower of Jesus must expect such treatment, as he himself had said so. I then read the New Testament, and explained it to him as well as I could. He left me in the evening.

"24.—H——z, the lithographer, who visited me four weeks ago, came again to-day. He is a clever and polished man. We conversed a long time on religious matters. He esteems Christianity very highly, and has visited several churches, but is a rationalist, and does not believe in the divinity of Jesus, or the depravity of the human heart. Nevertheless, he seeks the truth, and I am glad he visits me; for the Lord can open his heart if it please him. That he may do it, is my earnest prayer.

"31.—H——z visited me to-day, and remained the whole evening. We conversed principally on regeneration as being the one thing needful, in order that man may obtain the kingdom of heaven. This seemed to be repugnant to his idea of man's inherent goodness."

Mr. Salater, among other notices of conversations had with his Jewish brethren, gives the following singular account:

"I visited M. C. M——r. He is a native of Galieia, but resident here for many years, and apparently in easy circumstances and thriving business. The circumstances which contributed to our acquaintance are in a measure peculiar, and therefore out of place to be men tioned here. Besides his own family, several Jewish visitors were present; and the talk, as might be expected, was of a miscellaneous nature. When left to ourselves, I brought the conversation to bear on topics of greater importance, such as the depravity of the human heart, the rectitude, the sacrifice of God, and his abhorrence of sin, citing at the same time the usual proofs from revelation. But it required little ingenuity to discover that he believed surprisingly little in the Old, and as a necessary consequence, nothing in the New. He would ask me—and with apparent solicitude—whether I believed in the literal passage of the Israelites through the Red Sea dry-shod; or whether I adopted the more natural view of the subject, that Moses was conversant

with the laws of attraction that influence the tides; and by leading them across during ebb-tide, imposed, by means of his superior intelligence, on the blind incredulity of his illiterate followers, a natural phenomenon as miraculous. Upon my assuring him that I understood the narrative in the literal sense, he exclaimed with an air of exultation: 'Wife, what say you? this apostate here believes in all those nice Biblical stories, and I, a Jew, deny them—ha!' Observing his skepticism to have spread its baneful influence over his mind to such a degree as to preclude all conviction arising from scriptural arguments, I thought it expedient to ascertain what was concealed in a more remote corner. 'Do you believe you possess a soul?' said I. 'Yes,' was the reply. 'Do you believe in its existence after the dissolution of the body?' 'No—ye—yes,' replied he, hesitatingly. 'If so,' said I, 'where do you fix its destiny?' 'No more; speak no more,' cried he. 'I know not what passes beyond this earth, neither is it in man's power to ascertain; none ever returned from that undiscovered country. But what do you wish for?' added he, moving his chair closer to the table; 'to gain me over to Christ? That, rest assured, you never will, though I believe it was a great piece of injustice on the part of the Jews to kill him; had I lived at that age, I should decidedly have given my vote against it, for I believe him to have been a good man, and a philosopher; in fact, he was enlightened then as we are now, and no wonder he opposed the Rabbinic fictions, though his own assertion of his being the Son of God is false.' His wife by this time had left the room; and seeing that I was about to assail him anew, he took my hands into both of his, as if to secure my entire attention. 'Now,' said he, 'we are alone, I'll tell you a secret: I have spoken with God.' 'Hush, hush!' interrupted I. 'Do not put me down for a fool before you hear what I have to say,' said he, importunately; 'I tell you I spoke with God, and, what is better still, he answered me.' 'Well, well,' said I, quickly, 'let me hear your revelation.' 'Five years ago,' he resumed, 'I was placed in circumstances of the most distressing character. I labored beneath a ponderous load of mental anguish, whilst penury's iron yoke pressed heavily on my neck; and, to crown the whole, suffered alternately from severe attacks of gout. In this melancholy predicament I entered my chamber, and after barring door and window, I commenced, not with studied phrases of stiff oratory, but with an eloquence of nature's own inspiration, to reason with God. Dear, dear God, said I, what crime, what deadly trespass hast thou detected in my conduct, to plague me thus? Whilst in affluence, have I ever encroached on any man's rights, or sown discord in friendship's soil? What profit mayest thou derive from my distress, or what loss canst thou sustain in my prosperity? What can thine object be in my punishment? Thine is the silver and gold, dear Father! enrich me but once more out of the abundance of thy treasures ere I die, and I promise to thank and praise thee night and day. Try me: thou canst lose nothing by the trial; for should I fall short of my promise, why, it is ever in thy power to take it from me.' He ceased, and in a sort of under-tone resumed, 'and will you believe it, scarcely had three weeks elapsed when I was appointed by a merchant to conduct his business, and thus I rose from grade to grade, till I found myself where you see me now; thus have I spoken, and God has literally answered me, and I keep my promise.'"

Alexandria.—A letter from Dr. Philip, of date 4th February, gives some account of the commencement of his labors among his Jewish brethren in this city. He has, after considerable difficulty, obtained a suitable dwelling in the Turkish quarter of the city, and in the vicinity of the districts inhabited principally by Jews. He is gaining access gradually to the favor of his countrymen, much aided by the good offices which his medical knowledge enables him to render to the poor among them. His journal gives fresh evidence of what has repeatedly struck us in perusing the reports of

our missionaries. Laborers among the Jews are necessarily, to a greater extent than even other missionaries, fellow-laborers; and all Jewish missions are bound to each other by this peculiar tie, that from the wandering character of many of the Israelitish race, what the missionary of one Society sows in one land, the agent of another Society may be called on and privileged to reap in a different and distant scene. Several Jews are mentioned by Dr. Philip as having already received partial instruction from Christian missionaries in Constantinople, Jerusalem, and other places.—*Friend of Israel.*

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